
Mr. *JACOB*'s
THANKSGIVING SERMON.



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Desolations Decypher'd
AND
The Kingdom of CHRIST Discover'd.

IN A
SERMON

Preacht the 23^d of the 6th Month, 1705.

Being the Day of Thanksgiving for the Late
Success of the Army, under the Conduct of
JOHN Duke of Marlborough.

Publisht at the Request of the Hearers.

By *JOSEPH JACOB* a Servant of CHRIST Crucify'd.

Pfalm XLVI. 8. *Come, behold the works of the LORD, what
Desolations he hath made in the Earth,*

Pfalm CXLV. 10, 11. *All thy works shall praise thee, O LORD,
and thy Saints shall blefs thee: They shall speak of the Glo-
ry of thy Kingdom, and talk of thy Power.*

L O N D O N.

Printed by J. D. and Sold by the Booksellers, MDCCV.



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The P R E F A C E.

PREACHERS are ordinarily held to be Pragmatical, and busy in State Affairs abundantly above what comes to their share, considering, that their Profession Leads them to employ themselves about matters of a higher nature: Nor is this imputation Laid upon Predicants of one Order only, but 'tis taken for so General a Rule, that though out of it there must needs be allow'd some Personal, it will scarce be granted there are any Party exceptions; for in this respect, the Poets Assertion is receiv'd for indisputable

That Priests of all Religion are the same,

The truth of this Vulgar opinion I shall not here Concern my self about; it shall suffice me to affirm what I can do with the greatest justice, that since I have been call'd to the Sacred Office of Preaching, I have to my utmost avoided the Just Censure of this Crime, by concerning my self as Little as possible, with Matters or Ministers of State; Insomuch that it hath been an Imputation, design'd for a scandal against me by Party-men, though by me esteem'd as a Glory, that I and those I am Engag'd with in the Service of God, choose rather to Sit Still, than to interest our selves, that is, be busy Bodys in the noisy Eleddions, or Hurly-burly clamourings about these, or those, whom the divided inclinations of People Cry up or down, according as they stand affected to them: For many Years after that I was Engag'd in this Holy Service, I contented my self chiefly with praying for those in Authority, which I hold my self in Conscience bound unto; I Preacht Little, and Printed nothing relating to the State; Until at last (as Cræsus his dumb Son, upon an Extraordinary occasion, is said of a sudden to break out into a fervent Speech, so) I was constrain'd by some most inviting Providences, to Publish, first from the Pulpit, and then from the Press, what I conceiv'd to be Matter of Gratefull acknowledgement unto God from us in these Nations.

But alas! such is the Envy of some unto all the performances of others, that this my well-meant Solemnization of Mercy, was made an Occasion for Excitation of the Malice against me of such who hate him that speaks plainly, especially if he touch their Diana's, though what he saith be never so much truth.

The Preface.

However this Ill treatment of me for my love, discourag'd me not from taking the Next opportunity which providence offer'd, of discovering my Gratulation with the Publick, for the prodigious Conquests the Arms of this Nation were blest with, under the conduct of an ENGLISH General.

And now [Ecce iterum Ego!] this third time, on a like prosperous Occasion, do I adventure to appear in Publick, that I (who heretofore have been the most Silent) may now under the Reign of an ENGLISH Queen, shew how pleas'd I am, and how thankful we should all be, for the success God hath given unto an ENGLISH General! A General, by whom God hath done such Great things, as never were accomplish'd by some who were highest in the Esteem of Many! A General who seems to be The man of this Age whom God delights to honour, by Causing both Policy and Prowess [the very Spirit of War] to rest upon him.

There is no one that knows me, can suspect me guilty of Flattery in what I say, that is a Vice to which I have so Native and an Inveterate Aversion, that tho' I have been and am Injur'd to a great Degree by Many, I have not made my Court by Flattery to any, least of all to the Queen, or to the Captain of the Host, but committing my Righteous Cause unto GOD the Judge of all, I have pleas'd my self that I dwell among my own people whom I love, and by whom I am so belov'd, that I have no want, I bless my Good God; Yet tho' I cannot Flatter, I cannot Forbear casting an Eye upon him, whom God by his providence hath so much Exalted above the Generals of this day; and Endow'd with propertys that not only call for respect, but even Constrain such as otherwise would be silent, to sing that Plaudite unto him, Whoever has slain his Thousands This DUKE hath slain his Ten Thousands; and more no doubt so Great a Genius it fitted to perform, if the sins and baseness of some for whom he is engag'd are not made barriers unto his Success, which hitherto has been such as Excites even those of mean Abilitys to attempt his praise, as Mr Waller finely says Such Persons and Performances have a tendency to do

Illustrious Acts high Raptures do Infuse,
And Ev'ry Conqueror creates a Muse.

As to the Ensuing Discourse, I Expect it to be Censur'd, as every thing from me is, by some sort of People, who yet would be thought Charitable, But this Subject is like to be the more Spoken against, because it will be so Little understood; as how should it, by those who spend so many more hours in reading of impertinent NewsPapers than in

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searching into Gods Holy word, with which whoever is unacquainted, he can by no means understand the Doctrine here delivered; a Doctrine founded only on Revelation, and therefore not to be known but by the teaching of the Spirit, out of the Sacred Volume of Gods Holy Word, in a way of running to and fro therein, or Diligently Comparing Scripture with Scripture.

I am so much, both assur'd of the Truth, and perfectly acquainted with the Tenor of the things here delivered, that whoever shall please to call them Cant, or Nonsense, may be satisfy'd for me they may use their Liberty, only Let them remember that they must not only answer for every Idle word, but for every hard word also that is spoken against Christ, his Servants, or his Truths, all which I am Positive, are designedly Exalted in this Tract, in which all Fantastical or Enthusiastical Extreams are avoided, and only such matters are asserted, as are deducible from, and reconcilable to the whole Tenor of Scripture.

After I had study'd this Subject (which will seem uncouth only to those to whom it is unknown, that is, to People unacquainted with the Analogy of Faith, I say, after I had study'd it) I was pleas'd to meet with a passage of Dr. Owen's, which bearing me out in discoursing a matter so Singular, I cannot forbear transcribing it;

" Every Age (saith he) hath its peculiar work, hath its peculiar Light; Now what is the Light which God manifestly gives in, in our days? surely not new Doctrines (as some pretend) indeed old Errors, and Long since exploded Fancys,—* Plainly the peculiar Light of this Generation, is the opening, unraveling, and revealing the Antichristian Interest, interwoven, and Coupl'd together in Civil and Spiritual things, into a State opposite to the Kingdom of the Lord Jesus,— is the Great Discovery of these days.—The Work which the Lord is a doing, relates to the untwining of this close combination against himself, and the Kingdom of his Dear Son, and He will not leave until he have done it.

* Let Neonomians and Antinomians consider this.

This passage is of Age to speak for it self, and therefore I shall make no Comments on it, only it is to be observ'd, how fully it Justify's my ingaging in this present Subject, which not having time to go through with, I was constrain'd abruptly to break off; however, what remains of it, shall, if God please, be Emitted in another Discourse, wherein such matters will be treated of, as will tend not only to the Illustration of the Text, but unto Common Information
and

and Edification; Especially about the Glorious Kingdom of our Lord and Saviour Jesus Christ, shortly to be reveal'd; the Doctrine of which, however it be Exploded by any in this Age, is yet undoubtedly true and desirable, and was the faith of most of the Primitive Christians, nor have there been wanting in these latter Times, men of greater worth who have maintain'd it, than are among those who Gain say it.

Of all that take upon them to censure this Discourse, or its Author, I shall expect the most bitter Cavils and malignancy from such, as most Cry up, and yet least of all practise Moderation, Peace, Unity and Charity; Matters of Great Worth, and chief Consequence, but so little understood, and so much less exercis'd, by many vain and unruly Talkers (in the front of which Let Occasional Conformists ever be plac'd) that it should seem they have forsworn every thing about these virtues, but the Name of them.

Of this prevailing Evil, the very Spirit by which so many now a-days are acted, Mr. Caryl long since thus Divinely Speaks. "Above all (saith he) there is an Evil Spirit which I may call the Beelzebub of this Generation, or the Prince of Devils, that is a Spirit of Division— This Spirit is grown so cunning, that it can work Distances by a Motion, or an Endeavour for Union. While many are ready to Say and Pray, Let us not divide tho' we cannot agree, yet are most ready to divide upon every Disagreement; and while it is almost in every Mans mouth, let us be one in Affection, tho' we cannot be one in Opinion, yet every Man almost acts as if neither One Earth, nor One Heaven could hold those who hold not One Opinion. These Spirits, and such as these are the troublers of our Peace, and unless these Spirits are chang'd, or at least chain'd, all Flesh is in danger to perish among us.

This is so full a draught of many in this Age, especially of the Verbally uniting, but really dividing Occasional-Conformity-Men, that it needs no strokes for the finishing of it, and therefore I conclude this Preface, (in which I have no room to insist on other matters) and with my hearty Prayers for the fulfilling of the Things spoken of in the Text here handled, I subscribe my self, a Cordial Well-wisher to the Interest of the Son of God in all the Earth.

Southwark, The
30th of the 6th
Month, 1705.

JOSEPH JACOB.

WHEN first I heard the Tydings of that Vi-
 story, for which we are now Assembl'd to
 praise GOD, those Words came to my Mind,
I will overturn, overturn, overturn it, and
it shall be no more, until He come whose Right
it is, and I will give it Him; which Words I could not but
 think so suitable to the Success, that I then determin'd with my
 self, if a Set time for Thanksgiving on that Occasion were ap-
 pointed, *as now it is*, I would, God willing, speak from them,
 not only, because of that *three-fold overturning* of the Enemy,
 for which we have met together to give Thanks, under the Go-
 vernment of An *ENGLISH* Queen, and the Conduct of an
ENGLISH General, who loves *Engaging* better than *Encamp-*
ing, and *Action* more than *Ostentation*; unto a Grateful Com-
 memoration of which, the *three-fold overturning* mention'd in
 those Words, may at this time excite us; But more especially,
 for that the Words lead us to the Consideration of those Many
Overturnings God is bringing on the World, in order to the E-
 recting of a Throne for *His* Son, above all the Thrones of the
Sons of Men: Of which, as the Words I have mention'd do
 expressly speak, so God hath given us a Solemn Assurance, say-
 ing, *I will make him who is my first-born, higher than the Kings*
of the Earth.

On this Account, I say, I was chiefly led to pitch upon these
 Words for the Theme of my Discourse this Day; we having
 in them so plain an Intimation that all the *Overturnings* which
 are begun in the Earth, will still be rouling on, and there will
 yet be a turning over of Nations, and all *persons* or *things* that
 therein are opposite unto the Interest of our Lord Jesus Christ,
 until *He* comes to rule and reign whose Right it is, unto
 whom the Universal Dominion (which so many have in vain
 aspired after) shall be given: Of which wonderful *Revoluti-*
ons, and the most glorious *Conclusion*, of all, I shall now ad-
 dress my self to speak to you as I am able, from the Words
 I have mention'd, which you will find written in

EZEKIEL

EZEKIEL xxi. Ver. 27.

I will overturn, overturn, overturn it, and it shall be no more, until He come whose right it is, and I will give it Him.

EZEKIEL signifies the *Strength of God*, or *strengthen'd by God*; which Name no doubt was design'd by Providence for this Prophet, to let him understand, what *Strength* he both *would* want, and *should* receive from God, for the Faithful delivering of his Mind to the *Jews*, unto whom he was to preach; a more obstinate Race than which there was not to be found in the World: Harder of Belief, and less capable of Impressions of Divine Truth, no Generation of Men were ever known to be than the *Jews*, which as God well knew, so he fortify'd this Prophet for his Service in ministering unto such, *three* special ways;

For this, see
ch. i.

1. *He gave him a Glorious Vision of his most Excellent Majesty*, that he being under a deep sence of what a Great God he serv'd, might *neither* fear what his Enemys could do to him, nor yet that he should want futable Supplies from him;

This we find
in ch. 2d and
3d.

2. *God did most plainly and faithfully discover to this Prophet, the perverseness and malignity, the incorrigibleness and obstinacy of those unto whom he was to preach*, that knowing the worst of them, he should not be startl'd at what he should see or find by them.

ch. 3. v. 8, 9.

3. *God Almighty spirited the Prophet for his Work, by making his Face strong against their Faces, and his Forehead strong against their Foreheads, even like an Adamant did God make his Forehead harder than a Flint*, so that he left him no room to fear them, nor to be dismay'd at their Looks, altho' they were a rebellious House, and impudent and hard-hearted Children!

ch. 3. v. 14.

And thus accoutr'd for his Service, God sent out this Prophet in *bitterness* and the *heat of his Spirit*, to speak his Mind unto the *Jews*, who were at that time in Captivity;

And in very Truth, in such like ways must he be made firm and

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and impenetrable, and so meeten'd for his Work, who has any Messages from God to deliver unto a *Self-righteous*, and *Self-conceited* Generation of Professors : He had need, as the sweet finger of *Israel* said, *be fenced with Iron, and the Staff of a Spear*, that hath to do with such Sons of *Belial*. 2 Sam. 23. 6, 7

That Man who will successfully *expose* the Sins of Apostatiz'd Professors (such as the *Jews then*, and *many now* are) he that will vigorously *oppose* himself to them, had need be made strong as *Jeremiah* was by God, like a *defenced City*, an *Iron Pillar*, and a *Brazen Wall*, otherways he will be prevail'd against by his Antagonists ; For as it was *then*, even so it is *now*, the Professors have *Whore's Foreheads*, they refuse to be asham'd ; The *Foreheads* not only of the People, but even of the *Priests* in our Age, are so Thatcht, and their *Faces* so hid with the Hair of *Whores*, that they do *neither* blush at, *nor* stick to commit such Abominations, as many among the Heathens would have been asham'd to be guilty of: What need then have those of an invincible *Spirit*, and an undaunted *Brow*, who are sent of God to *cry aloud*, and to *lift up their Voice as a Trumpet*, against the Sins of such as would be counted his People ? Jer. 1. 18.
Jer. 3. 3.
Isa. 58. 1.

Against whom of old this Holy Prophet, tho' but *one* plain dealer in opposition to *Multitudes*, who by good Words and fair Speeches deluded the People, was yet made strong and successful, in the delivery of many Messages to them from God, which how *bitter* soever they were in the Belly to *him*, are exceeding *sweet* in the Mouth to *us*, the Spirit of God teaching us, to gather *Consolation* from *whatsoever* was written of old by the Holy Men of God ; And thus in particular, this *Chapter*, tho' full of dreadful *Comminations*, affords unto us exceeding great *Consolations*, as in the process of my Discourse will be fully evinc'd. Rom. 15. 4.

I shall not have time to examine the *whole Chapter*, in which severe Judgments are threaten'd to the *Jews*, and their malignant Enemys the *Ammonites* ; that is, to *Professors* and *Profane* ; both whose Calamities are denounc'd in such moving Terms, as might well invite us to overlook them, were it not that thereby we shall be prevented of seeing what in the Text doth more nearly concern us, as being altogether apt for the Day in which our Lot is cast :

The *former* part of this Chapter is taken up in Destructions threatn'd to the City of *Jerusalem*, and the Land of *Israel*; See this, v. 1. After which Denunciations he comes here (as it were in a distinct Prophecy) to denounce Judgments against King *Zedekiah*, then reigning at *Jerusalem*; Him the Prophet here accosts, not with the lofty Titles of Most Excellent, or Most Sacred Majesty, but plainly addresses him by such apposite Epithets as his Wickedness made most meet for him; And thou profane wicked Prince of *Israel* (saith he) do not thou think to escape the common Calamities, for thy Day is come, thy Iniquity shall have an end; Thus saith the Lord God, Remove the Diadem, and take off the Crown, This (*Zedekiah*) shall not be the same that he has been, I will exalt him that is low, and abase him that is high, (Yea, I will go further) I will overturn, overturn, overturn it (that is, the World or Government) and it shall be no more, until he (that is the Messiah) come, Whose right it is, and I will give it him;

This is the genuine literal reading of the Words, and thus they hold out to us, the ruin of *Zedekiah* and his Government, yea the overturning of all things here below, in order to the setting up of the Kingdom of our Lord and Saviour Jesus Christ.

And indeed the Words obviously slide from *those* Times, into the End of Time; Here is a quick transition made, which is common in Scripture, from a *present* to a *future* matter; however *Zedekiah* and his overthrow may be here spoken of *historically*, there is a *prophetical* Intention held forth in the words, which is far enough from being as yet compleated; He begins with threatening *Zedekiah's* overthrow, but before he ends, he passes on to discover the overturning of all Antichrist, and establishing of the Kingdom of Jesus Christ our Lord.

In which sense I doubt not the Words are chiefly to be taken, 2 Pet. 1. 20. for as *no Scripture* is so of *private Interpretation*, as to be confin'd to one meaning only, least of all are these Prophecys to be cramp't, which should be extended to their full length, and this here reaches unto the Destruction of all the Enemys of Christ, and to the setting up of him over all; and so indeed judicious Expositors do understand the Words of my Text, nor can many Expressions herein be reconcil'd to Truth, if they be not thus taken.

To

To refer for a fulfilling of these Words to the little lifting up of *Jechonia* in *Babylon*, or the Petty administrations of rule among the *Jews* afterward, is to cut off the Glory here Exprest, and to render so Excellent a Prophecy of none Effect; *Quale hoc regnum quum Populus in Captivitate?* is an apt question here, what sort of a Kingdom, what sort of an Exaltation was that the *Jews* had in Captivity? or after it unto this day? Let any rational Man judge! can any Glory among them from the time of this Prophecy's being first pronounc'd, unto this Day, answer to what is foretold in this Text? I trow not! and therefore I am bold to say of these words as the *Apostle* of others, not altogether unlike, *Now all these things happen'd unto them for Ensamples, and they are written for our Admonition, upon whom the Ends of the World are come;* As all sound Expositors grant the *verse* of my Text refers to the End of the World, so I doubt not the *two verses* to which it belongs, have a like reference; and as the former part of the Chapter, under the Name of *Jerusalem*, foretells the judgments that shall come on the Church of God, of which that City was a Type, so do these verses point out the ruin that shall befall Antichrist, of which that wicked prophane Prince of *Israel* here threatn'd, was a type, thro' whose sides, God fetches a far but full blow, at all Antichristian powers and principalities, whom he will overturn, in order to the Setting up of the Kingdom of his well-beloved Son.

Oecalam.

I Cor. 10. 11

And thus I understand the words, to be Level'd at the Great Antichrist in the Latter days, who is to be overturn'd, that Christ may be all and in all.

I know that prodigious and prophane misapplications have been made of these words, to such particular Princes, as Preachers from them have been prejudic'd unto: But God forbid that we should understand these words to be meant only of one particular Limb or Member of Antichrist, altho never so Great, Suppose the *Pope* himself, or the *Great Turk*; This prophane wicked prince of *Israel*, here prophetically pointed at, is a Scriptural denomination of all those powers, who under pretence of Religion do oppose the Interest of Christ; nor is this Strange, since however different they may be in Opinion, they are united in Opposition to Christ, They have all ONE mind

So one Wesley of Chestnut preaching before Sir R. Geffry's then Mayor, said that Ferguson applyed them to James the II, and himself applyed them to the D. of M.

Rev. 17. 13.

Nodo jungun-
tur in uno.

2 Theff. 2.

3, 8.

ὁ ἀνθρώπος

τῆς αμαρτίας

ὁ υἱ τοῦ ἀπο-

στασίας.

ὁ ἀνόμενος.

ver. 7.

1 Joh. 2. 18.

Ἀντίχριστοι

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ὁ Ἀντίχρι-

στὸς.

to give their strength and power to the Beast, and therefore are called by ONE Name, *Thou prophane wicked Prince of Israel*; by which certainly the whole *Posse* and *Force*, the *Congluvi- es* and *Confederacy* of the *Enemys* of *Christ* are to be understood; all these are represented as ONE by blessed *Paul*, He calls all those powers who act against God and his Word, and that under a pretence of Religion too, he calls them all by a single name, *That Man of Sin! That Son of Perdition! That wicked One!* It's most absurd to imagine that he Intends here only the *Pope*, or *Turk*, or any ONE Limb of Antichrist, as many fall- ly and foolishly have said, Laying this ruful character at doors (as they have thought) far enough from their own; but hereby he means (as he afterward says) the whole *mystery of Iniquity*, however Hid and Cloakt; So the Apocalyptical Apostle *John* in the same breath says there are many Antichrists, and yet they are all but ONE Antichrist, as being tho' Multitudes, yet but as ONE in wickedness:

At Antichrist then, in whatsoever *Post* or *Profession*, of what soever *Region* or *Religion*, is this prophecy Level'd, and herein an utter overthrow of his power is threatn'd, in order to the setting up of the Kingdom of Christ!

And thus taking the words in this sence, this seems to be the Genuine reading of them, *And thou profane wicked Prince of Israel,*] *Thou Antichrist*, who call'st they self by my Name, but art a profane wicked Enemy, when I am bringing Judgments on my Church, do not thou think to Escape; For *thy day is come When thy Iniquity shall have an End*;] and shall no more prevail; *Thus sath the Lord God*] who is above all, *Remove the Diadem, and take off the Crown*] from the heads of all that oppose my Interest, *this Antichrist shall not be the same*] he hath been; for I will *Exalt him that is Low*,] by which we may understand both the *Interest* and *Person* of Christ; the *Interest* of Christ is very low now, *Jacob* [the name of the Church in its Low estate,] is Low indeed, by whom shall he arise? why the Lord will Exalt him; yea the Lord Jesus *himself* is Low in the Esteem of many, *Men* despise him, *Nations* abhor him, *Kings* and *Rulers* contemn him, yet him will the Lord Exalt over all, and make all to worship before him; and then will he *abase him that is high*] him who opposes himself to the truth, who

Isa. 49. 7.

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who and whatever he is ; Yea, saith the Lord, *I will overturn, overturn, overturn, it*] So that *it*] that is, the place and power of Antichrist, *shall be no more*] until *HE*] the Messiah come, *whose right it is, and I will give it Him*] He shall inherit all Nations, and the Power and Dominion over all shall be given unto him.

This unto me, seems the just prophetic Exposition of the words, of the same import with which are those the prophet Haggai uses, when he tells us, That the Lord will *shake the Heavens and the Earth, and I will overthrow* (Says JEHOVAH) *the throne of Kingdoms, and I will destroy the Strength of the Kingdoms of the Heathen, and I will overthrow the Chariots, and those that ride in them, and the Horses and their Riders shall come down every one by the Sword of his Brother*, Here is a *threefold* overthrowing which answers to the same number in my Text, and then it follows, that the Lord will Exalt Zerubbabel, who was a type of the Lord Jesus the *true destroyer of Babylon*; unto which words the Apostle alludes when he tells us, that all things are to be shaken, and *removed and overturn'd*, in order to the setting up of an unmoveable Kingdom for Christ and his Saints; which also is the same thing he tells us before in his last Epistle to the *Thessalonians*, wherein he describes the destruction of all Antichrist, and the Glorious appearance of our Lord Jesus.

Hag. 2, 21,
22, 23.

Heb. 12. 27,
28.

2 Thess. 2.

These and sundry other places (some of which in the process of this discourse I shall have occasion to clear up) do fully evince that this Text hath a far deeper *Mine* or meaning in it, than from the bare Superficies of it can be gathered; but by letting down the *Line* of the Scripture into it, we may see that it hath a chief respect unto the overthrow of Antichrist, and the Erecting of Christ his Kingdom over all, which is the Subject I shall at this time, by the Grace of God, insist upon; A Subject however full of *Terror* to the Enemys of Christ, most full of *profit and pleasure* unto his sworn Subjects, of which blessed Number, I trust some of us here present have the happiness to be.

God hath begun overturning work in the World, and made no small Speed with it in our day, and particularly, I must say, he hath done such great things by an *ENGLISH* General, as

no

Gen. 49. 1.

no Foreigners have room to boast of, for some of which Successes we are this Day met together to bless the Name of the Lord of Hosts; and haply had *all Allies* been *alike* minded, our Thank giving for the overturning of the Enemy had swell'd much higher, God having endow'd the Gallant *ENGLISH* General with an extraordinary Spirit, such as the last Age has scarce produc'd the like, for *Conduct* and *Courage*, *Fidelity* and *Ability* for his Work, which pity it is should not be encouraged to the utmost! However, be the *Overtunings* now on foot, more or less *slow*, they are *sure*, and like to have their continuance in the World untill this my Text is fulfill'd; of which I shall now proceed to speak more distinctly, having thus fully and clearly opened my way to it: And that you may know that I have *believed before I have spoken*, I do assure you, that if I were now a dying, the things I shall utter are so much my Perswasion, that I would call for your attention to them, in the Words of the expiring Patriarch, *Gather your selves together, that I may tell you what shall befall you in the last days*; which we may in a great measure learn from these Words, in which are these *Two* chief Parts to be explain'd.

I. A *Commination* of dreadful Desolations denounc'd: *I will overturn, overturn, overturn it, and it shall be no more.*]

II. The *Continuation* of these Judgments is ascertain'd: *Until he comes whose Right it is, and I will give it him.*]

These *two* Particulars are so connected together, that I shall no farther separate them, than meerly for Order's sake to speak of them apart. And,

I. Of the *Commination* of dreadful Judgments here denounc'd: *I will overturn, &c.*]

This deserves a narrow Inspection, as being of Concernment to us all; and therefore I shall distinctly speak of it in *Four* Heads, shewing

1. The *Author* of these Desolations, *I*]
2. The *Certainty* of them, *I will*.]
3. The *Nature* of them, *I will overturn, &c.*]
4. The *Issue* of them, *and it shall be no more.*]

These *Four* Particulars being Explain'd to us, I hope Great and Comfortable *Light* will arise to many from these Words, how *dark* soever they seem at present to any.

1st. Let

1st. Let us with humble reverence inquire after the *Author* of all the Desolations here threatn'd: Him we find here express'd by this *J*,] *J* will overturn, &c. He whose Name alone is *JEHOVAH*, the Great *J* *AM*; this is his Name, and this is his Memorial to all Generations: He it is that is here to be understood as the Author of all these Convulsions and Revolutions. Psa. 83. Last.
Exo. 3. 14. 15.

It is the Lord of all who brings about all the Overturnings in the World. This Remark has Scripture Proof enough: *Is there any [penal] Evil [any Judgment] in the City, and the Lord hath not done it?* There is none, saith the Prophet, from the Lord's own Mouth; for whatever is the Judgment, *J*, saith the Lord, have sent it: So, *J* gave you cleanness of Teeth; *J* withheld the Rain from you; *J* smote you with Blasting; *J* sent among you the Pestilence; *J* overthrew some of you; and thus and thus will *J* yet do unto you; and because *J* will do thus unto you, prepare to meet thy God, O *Israel*: We should see God's Hand in all *Overturnings*. There is some Notice to be taken of the Instruments by which they are brought about; but wo unto us, if we look not beyond them unto God the Original of all. Of this Neglect the Prophet complains: *Lord, when thy Hand is lifted up, they will not see, they will not see thee in the Judgments that are upon them: Will they not, saith God? but they shall see, and they shall be ashamed, &c.* God knows how by more Judgments to make us open our Eyes, if we refuse to see him in those that are already upon us. A sad Consideration it is [to allude to a famous Story] that tho' the Lord sometimes sends *great and strong Winds, that rent the Mountains, and brake in pieces the Rocks*; yet *the Lord is not seen in the Wind*: And tho' after the Wind there be *Earthquakes* heard of; yet *the Lord is not seen in the Earthquakes*: And tho' after the Earthquakes, *Fires* have broke out upon us; yet *the Lord is not seen in the Fires*: Nor will the Lord be seen by Any, in Any Desolations, till the *still small Voice* of his Spirit makes known his Hand in all, and then shall we *wrap up our Faces* with Shame and Submission, and listen to hear what God the Lord says to us in all his Judgments: And the *Voice of the Lord doth cry* to us in all, the Lord make us such *Men of Wisdom*, to hear and see him in all, and serve him more and better, because of all the Desolations he makes! Amos 3. 6.
See that notable place in Amos 4. 6. to End.
Isa. 26. 11.
1 King. 19. 13, 14.
Mica 6. 9.

2dly. See we the *Certainty* of these Judgments being executed : They WILL *certainly* come, for God hath said the Word, I WILL *overturn*, &c. And if he WILL, *who hath at any time resisted his WILL* ? We are ready to say in our Unbelief, can the Earth be overturn'd ? Surely it will not be, by whom can it be ? But all such ungodly Reasonings are here answer'd : The Lord WILL do it, and he is able to do all things after the Counsel of his own WILL. Let us then receive this Truth,

The Lord WILL certainly bring great Overturnings in the World; he hath said it, and he will do it. He is of one Mind in this matter, and none can turn him from it ; tho' Noah and Moses and Samuel were here, they could not divert those Overturnings, which God WILL bring on the Earth. It was a great Acknowledgment the Lord extorted out of the Mouth of a haughty Monarch, All the Inhabitants of the Earth (saith he) are reputed as nothing to the Most High, and he doth according to his own WILL in the Army of Heaven, and Among the Inhabitants of the Earth, and none can stay his Hand, or say unto him, What dost thou? Let us remember this then, and believe that this Counsel of God in the Text will stand, and that he will do all this his pleasure ; and thereupon, as the Apostle exhorts, let us be presenting our selves, Bodies and Souls, as a living Sacrifice unto God, that we may serve him holily and acceptably, which is our reasonable Service ; and let us not be conform'd to this World, which is to be destroy'd, but let us be transform'd, by the renewing of our Minds. Let us get new Spirits, upright Hearts, and then we shall have new Lives, new Obedience ; and thus let us prove, and prepare for this Good, this acceptable and perfect WILL of God ; since he WILL certainly bring these

Dan. 4. 35.

Rom. 12. 1. 2.

Amos 4. 12.

Desolations on the World, let us be getting ready to meet him in the way of these his Judgments, of which I proceed to speak.

3dly. Let us take a view of the *Nature* of those Desolations God has threatn'd to the World, and the Dominion thereof : *I will overturn, overturn, overturn it,* saith the Lord. This is the *kind* of Judgment God will bring on the Earth, and upon all therein that opposes his Will, *Overturning*, He will turn it over, or overset it. He hath often shook the World, and made it, and the Inhabitants thereof, to reel as a drunken Man, or as a Vessel in a Storm ; but hitherto he hath not overset, or

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turn'd quite over the whole Earth, and the Dominion thereof, as here he hath threatn'd to do; and will *so* accomplish, *as* that it shall never be able to recover it self from these *Overtunings*, as it hath Often done from some lesser Shakings, and Overthrowings, which it hath now and then, here or there, been exercis'd with: But Thorough-work will God now make of it, He will turn all over, so that nothing shall stand to oppose him.

Overturning then is the Word, *Overturning* is the Thing; it is nothing less than *Overturning* which God has here threatn'd to the World, and its present Evil Constitution. What the Man dreamt of the Camp of *Midian*, we are assured of the whole *Universe*, it shall be *overturn'd*, and *lay all along*: God will bring on all the World, what he threatn'd once to one provoking *part* of it, [*Like Sins procure like Judgments*] He will *stretch over it the Line of Samaria*, and *the Plummets of the House of Ahab*. The same Measure he measured to *Samaria* for its Provocations, will he mete out to the whole World, for its Transgressions; and as he dealt with the House of *Ahab*, so will he do by all the Powers of the Earth, who are guilty of like Abominations; yea, *he will wipe them all as a Man wipes a Dish, wiping it, and turning it upside down*. Thus will God do, when he comes to accomplish these Threatnings; *He shall break in pieces mighty Men without number: He will overturn them in the Night, so that they shall be destroy'd*. Thus will he do by all that *turn back from him, and will not consider any of his ways*: When he comes to execute Judgment in all the Earth, then will he *turn the way of the Wicked upside down*, bottom upward, as men say; nor shall this be a particular, personal, or party *Overturning* only, but universal, extending it self throughout the whole World. So we read, *Behold the Lord maketh the Earth empty, and maketh it waste, and turneth it upside down*.

Judg. 7. 13.

2 Kin. 21. 13.

Job 34. 24.
25, 26.

Psa. 146. 1.

Isa. 24. 1.

Thus we see the *Nature* of the Desolations denounc'd in the Text; to assure us of the throughout Accomplishment of which, it is *three* times repeated, *I will overturn, overturn, overturn it*. *THRICE* is the Word pronounc'd, because the thing is establisht by God, and God will shortly bring it to pass; unto which also other Places in Holy Writ give witness, many of which I shall name to you in the Explication of these

Words: At present suffice it to mention that remarkable parallel Prediction in *Haggai*, where we read, *I will overthrow the Throne of Kingdoms, saith the Lord, and I will destroy the Strength of the Kingdoms of the Heathen, and I will overthrow the Chariots, and those that ride in them, and the Horses and the Riders shall come down, every one by the Sword of his Brother.* Here is a *threefold* Overthrowing threatn'd to the World, answerable to this in my Text, after which, *Zerubbabel*, that is, Jesus Christ, the true Destroyer of *Babel*, shall be made as a *Signet*, Glorious and Renown'd in all the Earth; unto which the Holy Apostle alludes, when he tells us, *the things here below shall be shaken, and not only shaken, but turn'd over, or remov'd out of their present posture, that room may be made for the Kingdom of Christ, which can never be mov'd.*

The Nature and Certainty of these Desolations being thus Explain'd and Evinc'd to us, let us further enquire what may be the Meaning of the *threefold* Repetition of them: An *Overturning* of the World and its present Constitution there must be; but why should it be said *three* times, *I will overturn, overturn, overturn it.* Here is some hidden Mystery coucht, which since we have Line of Scripture sufficient to fathom, let us now make use of, that we may herein know the Mind of the Spirit.

Three is a Number both *Sacred* and *Sanctify'd* in its use. How *Sacred* it is, we may learn, and with reverence observe, in that, (1.) God himself is hereby described, *There are Three that bear record in Heaven, the Father, the Word, and the Holy Spirit, and these Three are One.* And not only is the ever Blessed Trinity in Unity hereby set forth: but (2.) The great Confirmers of our Salvation here on Earth are thus also described: *There are Three that bear witness in Earth, the Spirit, the Water, and the Blood, and these Three agree in one.* Unto which let me only add, (3.) The constituent Parts of the Kingdom are also *Three*; so we read, *The Kingdom of God consists in Righteousness, and Peace, and Joy in the Holy Spirit.* Thus *Sacred* is this Number, and as *Sanctify'd* it is in its Use; God hath set it apart to signify great and good things to us, He expresses his Mind frequently to us hereby, as (not to digress) we shall see in the Use and Meaning of this Number here: That God *three* times says he will *overturn*, it is to discover to us a hidden

Hag. 2. 22

Heb. 12. 27.

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John 5. 7.

John 5. 8.

Rom. 14. 17.

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den part of His Mind herein, a wonderful Ternary of Action is here to be understood, which take in brief thus: Hereby we learn,

1st, A *threefold* Season *when* he will *overturn*.

Quando.

2dly, A *threefold* Subject *which* he will *overturn*.

Quos.

3dly, A *threefold* Scourge *by which* he will *overturn*.

Quomodo.

The Time *when* he will *overturn*, the Partys *whom* he will *overturn*, and the Means *by which* he will *overturn*: All these are here pointed out to us, we may learn this great Mystery by this *threefold* use of the word *overturn*, of all which I shall speak, by the help of God, in this order.

1st, *Thrice* mentioning the word *Overturn* does give us light into the *treble* Season God will take to *overturn* the World, and its Constitution in. God hath been all along contesting with the World for it's Corruptions, and great Desolations he hath made here and there at several Seasons, which having not reform'd it, or brought it to his will, towards the End thereof (for the World is not Eternal as some have Dreamt, but shall have an End, towards which) there will be *three* Periods, or set Stages of Time, in which God will Issue forth in such desolating Judgments as were never before known; all which he will make use of in order to *overturn* the Earth, and the Constitution thereof.

Now these *three* Seasons are so very remarkable, and so Exceeding all others for *both* Wickedness and Judgments, that in Comparison thereof the times that precede them, are counted as nothing, and so seem as it were to be bury'd in Silence, while *these* are only mention'd with an Emphasis, as being the chief Stages, and Ages of Action, in which such *overturnings* will be felt, as shall at last put an End to a sinful State here below, after which shall Succeed one most Glorious and Holy.

Of these *three* famous Times to speak with the greatest advantage, I must *briefly* refresh your Memorys with the repetition of some things I have formerly hinted unto you more fully.

The *seven* Churches of *Asia*, unto which our Lord wrote by his Servant *John*, were (as you have often had Evinc'd to you by several great Testimonies) not only *Historically* but also *Prophetically*.

phetically intended; they were not only *descriptive* of those particular Churches, but *figurative* also of a *sevenfold* Church state; *seven* Periods, Stages and Ages of the Church are here design'd, from the Ascension of our Lord, unto his second Coming; The various States, Conditions and Exercises of Christ's Church during that long interval, are here held forth, from whence we may gather what shall befall his People in all his absence from them: Thus,

The *Ephesian*, 1st. The *Apostolick Church-State*, or the State of the Church in the days of the Apostles, is to be learnt out of the Epistle to the Church of *Ephesus*, which word signifies *desirable*, as figuring out that desirableness there was in that Church-State!

The *Smyrne-an* or 2^d. 2^{dly}. The *suffering* state of the Church during the ten Persecutions, is to be seen in the Epistle to the Church of *Smyrna*, which signifies *Myrrhe* or *bitter*, a wholesom bitterness then attending suffering Saints.

The *Perga-mean* or 3^d. 3^{dly}. The *Exaltation* of the Church both in Wordly Honour, and Wickedness, which began in *Constantine's* time, when that voice was said to be heard, *Hodie venenum Injectum est in Ecclesiam*: The Church is now poyson'd, which poyson after made a ruful progress; this is to be gather'd from the Epistle to the Church of *Pergamus*, which signifies *height*; the Church then being got to a great height of *Pomp* and *Pollution*, common Companions God knows!

The *Thyati-rean*, or 4th. 4^{thly}. The *wretched Effeminacy* and Fornication of the Church-State which Ensu'd, and Brought great sufferings on the Few faithful, for a long tract of time during the Apostacy, which chiefly from *Rome* spread it self in all the Earth, this is obvious in the Epistle to the Church of *Thyatira*, alluding (as Dr. *More* ingeniously remarks) either to θυγάτηρ (*Daughter*) by which the Female Saint worship of that Age, and their Shaveling Petticoat-men, their Monks, &c. are pointed to: or to θυσιαστήριον (*Altar*) by which their Altar-incense and their sacrificing of Saints, as Victims on an Altar, is set out.

The *Sardian* or 5th. 5^{thly}. The *partial Reformation* which began near 200 years ago, from some Grosser Corruptions in the Church, while yet there was *more* Name than Life of Religion to be seen, this is set out in the Epistle to the Church of *Sardis* alluding to the *Sardius* stone, which is of a *flesh* colour, by which the *Carnality* of

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of this Church state, under all its pretences to *Spirituality*, is visibly discover'd.

6thly. The Calling of the *Jews* in Conjunction with the *The Philadel-*
Gentiles, to make up the promis'd *Oneness* in the Church of *phian*, or 6th.
 Christ, is represented in the Epistle to the Church of *Philadel-* Rev. 3. 7. 13.
phia, which points out to that *Brotherly Love* which shall then
 be visible among the Saints.

7thly. The *decay of Religion* and *Lukewarmness* which En- The *Laodice-*
 sues hereon, and preceeds next and immediately the Coming of *an*, or 7th.
 Christ to judge the World, this is set forth in the Epistle to State or Age
 the Church of *Laodicea*, by which is discover'd that *Judgment* of the Church
of the People, which God will Execute in the Latter days, Rev. 3. 14.
 wherein the Kingdom of our Lord Christ shall be Exalted to End.
 over all.

This is that Account of the State of the Church of Christ, from his Ascension to his second Coming, in *seven* several Journeyings, Ages, Stages or Periods, of which the Word of God speaks; By which we are not to understand, as if *Each* were of a *Like* Duration, some being Longer, some Shorter; but of whatsoever *extent* they be, the *intent* of God as to his People is here to be Learnt, and will be fulfilled in one or other, and all together of these States, and Conditions of his Church, until he Comes to make the Place of his feet Glorious, and *Jerusalem* to be the praise of the whole Earth.

Now of these *seven* States, Progresses, or Epochaes of the Church it is to be noted, that *four* are already past, and *three* only remain to be fill'd up; Those *three* which bring up the Rear of Antichrist's Reign, and the Churches Sufferings; and consequently Those *three* which are to be fill'd with Judgments in order to the *overturning* of the Earth, and its Administrations, and to the setting up of the Throne of Christ over all.

These *three* Stages of the Church that are yet to be run through, are the *Sardian*, the *Philadelphian*, and *Laodicean*, or the 5th, 6th, and 7th Church States, of which there is a more distinct and more remarkable account held forth for Judgments, and *Overturnings*, than of any of the rest.

Hence

Rev. 8. 13. Hence in these *three* Church-States, there are three *Wo-*
 Ch. 9. 10. *Trumpets* to be Sounded, intimating more dreadful *Woes* to be
 Ch. 11. 14. Executed now, *Woes* more to be remarkt, and that will make
 Call'd by Some greater Work on the Earth, and it's Inhabitants, than all the
 Vz. Euge. Tubæ *Woes* brought on the World from the beginning of the Creation
 Wo. Joy- Trump. 8, as S. unding Wo to Sinners, but Joy to Saints.

It is in the *first* of these Church-States, the *fifth* in order of the *seven*, viz. The *Sardian*, that our Lot is Cast, which we hope wants not much of being fill'd up, when the *first* of these *Woes* shall be pour'd on the Earth to *overturn* the Kingdom of Antichrist, and this is the *first overturn* in my Text spoken of; after which follows the *second overturning* in the *Philadelphian* or *sixth* Church-State, which is the *second* Woe; and
 See Rev. 11. 14. to End. and this is brought up by the *third overturning* in the *Laodicean* or *seventh* Church-State, which is the *third* Woe; upon which *Woes* being Executed the *Kingdoms of this World become the Kingdoms of our Lord and of his Christ, who will then take to himself his Great Power and Rule and Reign over all; at what time will this Text be fulfill'd, that he shall Come whose right, the World and the Government of it is, and to him it shall be Given, Amen and Amen!*

Thus is the word *overturn* Repeated *thrice*, to Point out this *Treble* time, in which the World and it's Constitution shall be *overturn'd*; Which time is represented in other Words, as we may see in sundry Places of holy Writ.

When *Daniel* was to be inform'd of the End of all the wonderful Revolutions in the World; by *three* several Periods of time, their Conclusion is Set out to him; all which have their Commencement at *one* and the *same* time, to wit, from the beginning of the Reign of the last and worst Antichrist, that second Beast that keeps under the true Church of Christ for *so many hundreds* of Years; in and at the End of each of which Seasons he shall receive an *Overturning*, which at Last shall make a total End of him.

Dan. 12 ch. The *first* of these Times is Set out by the propheticall term of
 v. 7. *Time, Times, and Half-Time*, which is the same with 3 Years and a $\frac{1}{2}$, or 42 Months, or 1260 days, each day for a Year, in which *Antichrist* prevails over the Church, which for it's
 Rev. 11. 2. 3. paucity then is set out by *two* Witnesses, and for it's imbecillity
 Rev. 12. 6. 14.

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is represented by a *Woman*; when these 1260 Years of Antichrist's Usurpations and Tyranny are over, he will then receive his *first* overturn, which will be in the *Sardian*, or 5th Church-State, call'd the *first* Woe; But this only Stunning, not making a full End of him,

There is a *second* Time set down in *Daniel*, wherein Antichrist shall receive a *second* overturn, at the End of 1290 Years, that is *thirty* Years after the former, in the *Philadelphian*, or 6th Church-State, which will be his 2d. *Woe*; after which he will yet make some head, and therefore,

v. 11.

He shall have a *third* overturn, which will do his Business (as we say) *forty five* Year after the last blow, or 1335 Years after his Usurpations over the Church of Christ, which will be given in the *Laodicean* or 7th Church-State, and will be the 3d. or Consuming *Woe*; and now will be Finisht or Completed that Great round number of 2300 Years, which *Daniel* heard in his days, to be the Time Limited for Antichrist's Dominion in all the *four* Monarchys; which Ends at the same time with the 1335 Years Reign of the last and worst Limb of Antichrist, unto which Time Whosoever comes, *Blessed and Happy will he be*, for the Things which he shall then behold with his Eyes.

v. 12.

Daniel 8.

v. 13, 14.

Dan. 12. 12.

These are the *three* times in which Antichrist's Kingdom shall receive such terrible overturnings, as are set forth here by a *treble* repetition of the word *overturn*; God will *overturn* it at the End of 1260 years of its Exaltation, he will *overturn* it at the End of 1290 years, and again he will *overturn* it at the End of 1335 years of its Tyranny, after which it shall never rise again to the prejudice of the Saints.

If any shall say they understand not these Things, I shall not wonder thereat, since *Daniel* himself at first understood them not, nor were they to be reveal'd till about *the Times when they were to be accomplisht*, and even then, *none of the Wicked should understand them*, the Knowledge of these Things is Conceal'd from the Wise-Men of *Babylon*, while it is reveal'd to such as are Weak and Foolish ones in the Worlds Account? who yet (by Grace) are made Wise to Salvation thro' the Scriptures of Truth, by which God makes known unto those that fear him, and keep his Covenant, those things which he

Daniel 12. 8.

v. 9.

v. 10.

is about to do, and if any Man will do his will, he shall know of this Doctrine that it is of God !

Yet shall not I pretend to be wise above what it Written, as such have been, who have attempted to fix set Times for the *Commencements* of these several Periods, which to do is an Insuperable difficulty, of which we may truly cry out, *Hic Labor, Hoc opus est !* This is a Task that has foild all Mortals who have undertook it.

The *Continuance* indeed of Antichrist's Reign is told us, and Carry'd down in the Close of it to *three* several Stages, in Each of which he shall have an *overturn*, but the *Commencement* of these Times is hid from all Flesh, no Man ever did or shall Successfully enquire into it ; all that have offer'd at it have been found Lyars, and in the greatness of their Error have both *Gone* and *Led* astray ; That the times of the *End* may not be certainly known, God hath hid from all Mortals the times of the *Beginning* ; and this he hath done in Wisdom, to make us always upon our Watch ; wherefore, tho' I dare affix (because the Scripture has done it to my hand) the several Stages of Antichrist, how long he shall Reign, after which time he shall be overthrown, yet shall I not presume to say at what precise Years he shall be *overturn'd*, and come to his *End*, because it is not possible for me to know from what Year these Stages take their *Date*, and since the Year cannot be known when these Times *Began*, neither can it be precisely determin'd when they shall *End* ; However an End he shall have, and that at these *three* Seasons which we would hope are at hand, wherein God will give this *treble* overthrow to all Antichrist's Interest in all the World :

Maiah 24.17. Which *Isaiah* also describes by *three* Words, exactly answering to 20. to these *three* Times ; the *first* is called *Fear*, a name suiting with that Spirit of fear which in the *first overturning* of Antichrist will possess the whole World, and under the power of which at this time most are, paleness gathering into their Faces, and fear making their Hearts fail them, with looking for the things that are coming upon them in their Citys, Courts, Camps and Churches : The *second* time is set forth by the *Pit*, because then such *Pits* in the *second overturning* shall be dug for the Wicked, as were never before seen in the World. The *third* Time

Time is term'd a *Snare*, because the *third overturning* will come as a *Snare* on the Earth, which ~~few~~ looking for, will of Course take the *most*, these Things are Elsewhere predicted, of which on the last Head I may speak more distinctly.

The same Prophet alludes to these *three Seasons of overturning*, in another place, where speaking of the Coming of Christ to execute Vengeance on his Enemys, and to make his rejected Saints Glorious, He intimates that then there shall be a *Voice* of noise from the *City*, by which the *first* time of *overturnings* is intended; which is followed by a voice from the *Temple*, which is the time of the *second overturning*; and then comes a *Voice* of the Lord that rendereth Recompence to his Adversarys, in the *third* and Last *overturning* of all who oppose his Interest. Isaiah 66. v. 5, 6.

Parallel unto which is that *threefold Harvest*, seen in a Vision by the beloved Disciple; This I have not time fully to Explain, but it seems to point out to a *treble Season* God will take to reap down, and *turn over* the World, and its Wicked Inhabitants. Rev. 14. v. 15, 17, 18.

and NOW, to put an End unto this *first* Interpretation of this *threefold* use of the word *overturn*, as it intends a *threefold* Time of *Overturning*, I will only allude unto that remarkable Providence which attended the Prophet *Elijah* in the Wilderness, when persecuted by *Jezabel*, as the true Church of a long Time has been by Antichrist; There the Prophet being call'd out by God, did both See and Hear what may serve to illustrate this matter.

At *three* several times, in *three* several ways, by *three* several *Overturnings*, God shew'd him what he would do in the last Days: and yet it is said, the *Lord was in none* of these dispensations, that is, he was not seen in, nor came to the Prophet by any of them, till all of them were over, and then in a *Small still Voice* he made himself known to him. 1 Kings 19. v. 11, 12.

Answerably whereunto I may say, that before the Great and Notable day of the Lord, when *Elijah* shall be sent as a Messenger to make way for his coming, there shall be *three* several *Overturnings*, at *three* several *Seasons* or *Stages* of Time, which shall come *three* several *Ways*, and yet the Lord Jesus will not be seen by the most in any of them, until after

they are all over, his Voice shall be heard, and his Face shall be seen by his Saints, who Exulting shall Cry out, *this is he that we looked for, behold he is come and his Reward is with him*; Amen! Even so come Lord Jesus.

And thus I have gone through with this *first* Explanation of the *threefold* use of the Term *overturn*, God hereby teaches us, that he will *overturn* the Kingdom of Antichrist in *three* several *Seasons, Stages, or Periods* of Time; which that they may be more distinctly understood by us, I shall draw up in this *Diagram, or Figure-Table*.

A Prospect of the *three* several *Seasons* wherein God will *overturn* the Kingdom and Powers of Antichrist.

$\left\{ \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\}$	$\left\{ \begin{array}{l} \text{Sardian} \\ \text{Philadelph} \\ \text{Laodicean} \end{array} \right\}$	$\left\{ \begin{array}{l} 5 \\ 6 \\ 7 \end{array} \right\}$	$\left\{ \begin{array}{l} \text{Ch. state} \\ \text{Woe} \end{array} \right\}$	$\left\{ \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\}$	$\left\{ \begin{array}{l} 1260 \\ 1290 \\ 1335 \end{array} \right\}$	$\left\{ \begin{array}{l} \text{Year of} \\ \text{Antichrist} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{Febr} \\ \text{Pit} \\ \text{Snare} \end{array} \right\}$	$\left\{ \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\}$	$\left\{ \begin{array}{l} \text{Voice} \end{array} \right\}$	$\left\{ \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\}$	$\left\{ \begin{array}{l} \text{Harvest} \end{array} \right\}$	$\left\{ \begin{array}{l} 1 \\ 2 \\ 3 \end{array} \right\}$	$\left\{ \begin{array}{l} \text{Hearing of} \\ \text{Elijah} \end{array} \right\}$

This is the Sum of what we *first* gather from this *threefold* Threatning, that at these *three* several *Seasons*, that is, throughout each of them, God will give singular *Overturings* to the Interest of Antichrist, until at last it is totally *overturn'd*.

2dly. I come now in the next Place to shew that this *treble* mention of the word *overturn*, doth also point out to the *threefold* Subject to be *Overturn'd*; *Three* there are, which in Congress or Confederacy do Constitute the power of Antichrist, and these *three* are here threatn'd to be *overturn'd*, whence it is said, *I will overturn, overturn, overturn it*, that is, the whole *Posse* of Antichrist, tho it be lodg'd in the hands of *three* that in conjunction seek to maintain it, *I will overturn* one, and another, and all, that Contribute unto its Support; all the Constituent parts of it shall be *overturn'd*.

The grand denomination of the *three* who together make up Antichrist, is given by the Holy Spirit under the Terms of the Rev. 16.13. *Dragon, the Beast, and the False-Prophet*, these *three* in Conjunction constitute Antichrist; all the unclean Spirits in the World, owe their rise unto these *three*; whosoever is Unholy, Unjust and Abominable is so, as he is under the influence of one, or more, or all of these; What the Poets feign'd of old con-

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concerning *Cerberus* their imaginary Porter of Hell, that he was a Dog with *three* Heads, is a reality in this respect, Antichrist has *three* for its heads, by which it *doth act* and *influence* all the World, yea, the door of Hell is open'd unto all, by one or other, or all of these; all those that dwell on the Earth, who are under the conduct of this *three*, are thereby hastning to the Lake of Perdition.

The Fable of *Geryon*, a King said to have *three* Bodies, is here a sad Truth, Antichrist is made up of these *three* Bodies, all that belong to him may be justly rank'd under the Banner of one, or other, or all these *three*; these *three* compleat Antichrist: The *Dragon* is the Devil; The *Beast* such Secular Powers as set themselves against the Interest of Christ; and by the *False Prophet*, we must understand such Ecclesiasticks as tell Lies in the Name of the Lord; Of these *three* I may use the old Adage,

Hæc tria, pro trino numine, mundus habet.

The wicked World, this wretched *three*,
Hath for its *threefold* Deity.

Nor is this a Fiction, but a sad and real Truth, as upon a brief inspection may be seen;

1st. For the *Dragon*, who is not a Roman Emperor as some Rev. 20. 2. Dream, but *that old Serpent the Devil and Satan*, as holy Writ infallibly assures us; Is not he stil'd in so many Words, the GOD of this World? and do's he not preside in the hearts of most as God, *blinding their Eyes, bind'ring them from seeing the Light of the Glorious Gospel of Christ, Leading them Captive at his pleasure?* Is he not more obey'd and reverenc'd than the true God, hath he not more who follow his insinuations, and act according to his will, than do obey God himself, or walk up to his word? Surely, tho there are but few comparatively that do explicitly swear Allegiance to the Dragon, yet where will it be found, but more walk after him, and do his Works, than pay Homage to the God of Heaven? This is the first and *main* head of Wickedness! under whose name are to be understood all the Infernal Fiends, tempters of Mortals to sin, all which are but as his Tail, imploy'd by him to destroy souls and make them wretched as himself. This is the *Dragon*, the Devil and all his Angels, the God this World worships, and who therefore must have an *overturn*, whence it is said Once, *I will overturn*, that is, *I will overturn the Dragon.* 2^{dly}.

Eph. 2. 2.
John. 8. 44.

- 2dly. The *Beast* is another of the *Heads* of Antichrist, by which term we are to understand all *those* Powers, commonly call'd *Civil*, or *Secular*, which oppose the Interest of Christ; *Those*, I say, with all their Adherents, high or low, rich or poor, mighty or mob, whether *beathen*, or *people* of the Jews, who *rage*, and *imagine vain Things*; *Those Kings of the Earth who set themselves*, and *those Rulers who take counsel against the Lord*, and *his Anointed*, saying, *Let us break their Bands asunder*, and *cast away their Cords from us*; These, and such like, are called *Beasts* in Scripture, and well may they be so term'd, for in truth, they behave themselves like *Beasts*, not looking up to him that made them, but setting themselves against him, tho' he gives all Good Things unto them; Such, let them be in what *honour* they will, the Scripture saith, are
- Psal. 49. 12. *but like Beasts that perish*; Man, any *Man that is in honour*, and *understandeth not* the fear of God, he is *but like the Beasts that perish*; Yet such *Beasts* are by many Esteem'd as *GODS*;
- Acts 12. 22. *It is the Voice of a God, and not of a Man*, said a crowd of Flatterers once of such a Great *Beast*, who was instantly eaten up of Vermin; And who is able to make War with the *Beast*, says the whole World, that wonders after him, and worship him as if he were a *God*; this is spoke of the Antichristian Powers which the World Esteems for *Gods*, tho' their mean
- Compare Psal. 82. 1. *Deaths* frequently discover them to be of the *basest of Men*, with v. 6, 7. *and the vilest of the Sons of Men*; and indeed the Higher any and Dan. 4. 17 are Exalted in Power, the more like *Beasts* they are, if they rule
8. not for God, so says a King, and the wisest of Men, *As a roaring Lyon, and ranging Bear, so is a wicked Ruler over the People*; Hence, in holy Writ, such are compar'd to the most ravenous and mischievous among *Beasts*; To convince all Men whereof, God once turn'd to Grass, the Greatest of Monarchs, and there kept him like a *Beast*, till he was brought to acknowledge the Supremacy of God over all! Now all those Powers, commonly call'd *Civil*, or *Secular*, with all their Adherents, who
- Daniel 4. *corrupt themselves in what they do know*, and oppose that which is Good which they *know not*, who are yet in a *Natural State*, and never brought home unto God, all these come under the denomination of *Brute Beasts*; all which being opposite unto the Interest of Christ, shall be *overturnd*, whence it is
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again said in my Text, *I will overturn*, that is, *I will overturn the Beast*.

3dly. There yet rests to be shown the other *head* of Antichrist, and that is the *false Prophet*; a Head he is, but yet so abject, dirty and mean, that he is elsewhere call'd a *Tail*, *the Prophet* Isaiah 9. 15. *that speaks lies* (that is, *the false Prophet*) *he is the Tail*, he lags and drags after his Masters, the *Dragon* and the *Beast*, and altho' he is advanc'd to be *Head*, and sometimes lords it as much as either of them, and often over the *Beast*, yet so base and servile is he, that hee'l be a *Tail*, or any thing, to advance his own Ends! This *false Prophet* is not a Name of any particular Man, as the *Pope*, *Mahomet*, or any other, tho' they be *false Prophets* with a Vengeance; But it is a General Term for corrupt *Ecclesiastical*, commonly call'd *religious*, or *spiritual* Powers, with all that adhere to them; Hereby we are to understand, all *false Churches*, *Church-Officers*, and *Church-Members*, under what Form or Profession soever; Let them be dignify'd or distinguish'd never so, if they are not according to the Word of God they are false; all Pretenders then to Religion who are not truly religious, especially their Superintendents, Leaders and Guides, These are to be *apprehended* for, these are *intended* by the *false Prophet*; Against these we are caution'd very much in Holy Writ, for these are foretold that they shall abound in the Latter Day, as we see they do, insomuch that they are Accounted as Matt. 24. *GODS* by their Followers; What One *Micah* said of his Priest, 2 Pet. 2. *Multitudes, Multitudes are now ready to say, if their false Prophets are like to be remov'd, Ye have taken away the Gods which I made, and the Priest, And what have I more? and do ye say what aileth thee?* How many, alas! do make *Gods* of their Judges 18. 24. *Priests*, and obey their Voice more than his who is the True God, and hence this *false Prophet* is said to set in the Temple of God, as God, yea to exalt himself above, and against God, 2 Thess. 2. and so is honour'd by the most, who make the *false Prophets* that deceive them, too much their *hope*, a poor Hope God knows, as will be seen when the World shall be rid of this *false Prophet*, who is to receive an overthrow, and hence it is said the third time, *I will overturn*, that is, *I will overturn the false Prophet*.

Thus I have briefly shown to you those *three* who making up the *Mass* of Antichrist, are therefore to be *overturn'd*; Do not mistake

mistake, and think hereby to be meant only *three* Particulars, these *three* Names standing for all Antichrist.

So, the *Dragon* is a single Term for the *Devil* or *all Diabolical Powers* whatsoever.

The *Beast* is a single Term for *all antichristian Opposers of Christ and his Interest*, in what Post or Condition soever.

The *False Prophet* is a single Term for *all pretended Religious Persons of what Party or Profession soever, whose Hearts and Ways are false*, and not right with God according to his Word.

These *three* are the main Props, Supports and Pillars of that Interest which is opposit to God and his Christ in all the World; wherefore these *three* must be *overtun'd*, and because each of these Powers shall receive a special *overturn*, therefore doth he say *Thrice, I will overturn, overturn, overturn it*, that is, the Power of Antichrist as it is supported by this *Dragon, Beast* and *False Prophet*.

Hence in Scripture we read of a distinct *overturning* each of these shall receive,

Rev. 19. 20. 1. The *Beast* shall be *overtun'd* and cast alive into a Lake of Fire burning with Brimstone : Into which

2. The *False Prophet* also that deceiv'd the World with a shew of Religion, after his *overturn*, shall be cast :

Rev. 20. 10. 3. And here the *Dragon*, even the Devil, that old Deceiver, being *overtun'd* shall be Confin'd with them ; and all together shall be tormented night and day forever.

Thus all these *three* Powers, Partys, Interests, or what else you can call them, *whatsoever* and *whosoever* is *Diabolical, Beastial, or Hypocritical*, all this, all these, shall be *overtun'd*, and tho' these shall receive their *overturns* gradually, in each of the *three* last Woes, yet it will be so compleat in the end, that none of these shall be left to molest Mankind, but the *Dragon, the Beast, and the False Prophet*, and what and whosoever is *Diabolical, Beastial or Hypocritical*, shall all be *overtun'd* when this Word is fulfill'd, *I will overturn, overturn, overturn it*.

And thus have I given you a *second* Reason why the Word *Overturn* is *thrice* us'd, to figure out the *overturning* of each of the *three* Pillars that support the Kingdom of Antichrist, which *three* are describ'd by other Names in Holy Writ ; some of which I shall now rehearse unto you. †

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We read of *three* places in which the Bodys of the slain Rev. 11. 8.
 Witnesses of Jesus Christ are to lie expos'd to Shame, that is,
 the faithful Confessors of his Name are to be malign'd, persec-
 uted and ridicul'd by *three* sorts, whose Names are *Egypt*,
 and *Sodom*, and *where our Lord also was Crucify'd*, that is
Jerusalem: Now these *three* Names of Places (as the Text
 tells us) are to be *spiritually* understood, and how? But of the
Dragons power which is call'd *Egypt*, as that place was a Dra-
 gon to devour the Church; *Sodom* is set for the *Beasts* Authority
 as that was a most bestial place; and *Jerusalem* (the City
 where our Lord was Crucify'd) points out to the *False Pro-*
phet, it having been a Nest for that sort of Creatures, than
 whom the faithful Witnesses of Christ have no more malignant
 Enemys; so that, the opposition Christ's Servants shall receive
 from this *threefold* power, the *Diabolical*, *Bestial*, and
Hypocritical, is here set out by the names of those *three* places
 which were always so Inveterate against Christ, and his
 Servants, *Egypt*, *Sodom*, and *Jerusalem*, which *spiritually* shall
 be as surely *overturn'd*, as ever they were *literally*.

The same thing is also intended by those *three* Greek Letters
 (χ , ξ , ς) by which the Holy Spirit sets forth the *Number of*
the Beast, or the *Quantity and Quality* of those Powers which Rev. 13. 18.
 support the Antichristian Interest, by a suppression of the
 faithful Servants of Christ; they are not (as I conceive) to be
 taken *Arithmetically* as by most they are understood, but *Hiero-*
graphically as it were, there being a mystical or hidden meaning
 coucht under those *three* Letters, each of them being set for a
 whole Word, of which they are the Initial Letters; so ς stands
 for σατανας, Satan or the Dragon; ξ stands for ξενος, a Stranger
 or Alien to God, by which the Beast is set out; and χ stands
 for χριστιανος, by which is meant a counterfeit Christian, or the
False Prophet. All which *Diabolical*, *Bestly*, and *Hypocritical*
 Powers work thro' Men, or are to be found among Men,
 whence they are said to be *the Number of a Man*; that is, they
 are all to be numbred, or found among Men; and this I con-
 ceive to be the true way of finding out the *Wisdom* coucht in
 that mysterious Account of Antichrist, to which I shall but add,
 if this be not the *only* meaning of the place, I am sure its a *true*
 Interpretation; for put all Antichrist together, and these *three*
 E Greek

Greek Letters [χ , ξ , ς] are the Initials of his Name : There is no Antichrist but what is *Satanical*, *Beastial*, and *Hypocritical*, each of which is here to be spelt out, and shall meet with a final *Overturn*.

Rev. 16. 19.

Parallel unto these, is that other place in the *Revelations*, where the whole World is set out as *one great City*, and this is said to be *divided into three parts*, which informs us, that all the Interest of Antichrist in all the Earth, is Supported by these *three Parts* or *Partys*, the *Diabolical*, *Beastial*, and *Hypocritical*; these *three* make up that *Great City*, call'd *Babylon* or *Confusion*, which comprehends *all the Citys of the Earth*, and is the name of the whole Antichristian Interest that is to be destroy'd, by this *threefold Overturning*.

2 Theff. 2.

v. 8.

v. 3.

v. 3.

v. 7.

Agreeably whereto, the Apostle describing the great Antichrist of these last days, gives him (as I before hinted) *three* denominations; He calls him $\delta \text{ } \alpha \nu \omicron \mu \epsilon \tau \omicron$, *That wicked One*] by which term we may well understand the *Dragon*, whose common Title that is in Gods word; $\delta \text{ } \alpha \nu \theta \rho \omega \pi \omicron \text{ } \tau \omicron \text{ } \alpha \mu \alpha \varsigma \iota \alpha \varsigma$, *That Man of Sin*] a Name most proper for the *Beast*; and $\delta \text{ } \psi \omicron \text{ } \tau \omicron \text{ } \alpha \pi \omega \lambda \epsilon \iota \alpha \varsigma$, *That Son of Perdition*] a Title well Suiting the *False-Prophet*, or Apostatis'd Professors, such as were *Judas*, *Demas*, &c. these *three* in Congress make up the *whole mystery of Iniquity*, and all Antichrist's Interest, which as we there read, is to be *overturnd*.

Eph. 6. 12.

Nor is it improper to conceive, that the Apostle has some respect unto these *three*, when speaking of the Warfare Christians are engag'd in, he says, *that we wrestle not against Flesh and Blood*, that is, we engage not with Hosts and Armys of meer Men, but against *Principalities*] by which we may understand those high Princely Powers, that fell from their first standing, the *Dragon* and his *Angels*; and against *Powers*] which may intend those who have *Power* over the Bodys of the Saints in this World, call'd the *Beast* and his Admirers; and against *the Rulers of the darkness of this World*] and who keeps the World in darkness, like the *False-Prophet*? Such as call themselves *Spiritual* Persons, but are indeed *Earthly*, whom the Apostle further describes, as noted for *Spiritual wickedness in high or Heavenly Places*, that is, they are such as pretend to be *Spiritual*, and to have *High and Heavenly Places* in the Church, but

but they are guilty of *Wickedness*, especially in keeping the World in *darkness*: These are the *three* against whom Christians now War, and which Christ will hereafter *overturn*.

I might further decypher these *three* by alluding to a remarkable Story; when our Lord Jesus was in the World, there were *three* sorts of Enemys among men, who persecuted him, and after his Ascension his Interest; of which *three* the blessed Apostles made complaint unto God, by *name* Specifying them thus, *For of a truth* (say they) *against thy Holy Child Jesus whom thou hast Anointed, both Herod and Pontius Pilate, with the Gentiles, and the People of Israel were gathered together;* now these things (as the Apostle in another Case saith) *they are an Allegory*, this *Herod* figures out the *Dragon*, whom he imitated in seeking to destroy the Lord Christ, that Man-child born in the World; *Pontius Pilate with the Gentiles* represent the *Beast*, whose Agent *Pilate* was, being the Vice-regent there for the *Roman Empire*, the fourth and last *Beast*: And who can better set forth the *False-Prophet* than *the People of Israel*? they being the only visible professors of *true Religion* with *false hearts*; so that to wind up this allusion, as it hath been, so it is, this *threefold* Interest of Antichrist is that which persecutes Christ in his Members, and therefore must receive the *threefold overturning* threatn'd in the Text.

Acts 4. 27.

The Apostle *James* setting forth the whole mass of *Wicked Policy*, or of that *Wisdom* which is *not from Above*, but which influences all corrupt Councils below; he gives it a *threefold* denomination, it is *Earthly*, and *Sensual*, and *Devilish*, saith he, by which we are to understand, that all Contrivances and Politick fetches against Godliness and the Cause of Christ, they all spring from an *Earthly Mind*, by which the *False-Prophet* may well be understood, for who mind *Earthly* things, or drive faster after *Earthly* enjoyments than counterfeit Christians, such as *pretend* to be Religious (be they of higher or lower Rank) and yet want the *power* of Religion? All these (as an old *Puritan* once said of a particular order of them) are a *Generation of the Earth, Earthly*; and doth not the *Beast* discover a *Wisdom* that's *Sensual*? the gratifying of Sense being the highest fetch, or Contrivance of most who bear sway in the World; whom Pride, Ambition, Honour, Lust, and other

James 3. 15.

Sensualities carry away; There is also a Policy that's *Devilish*, in which the *Dragon* is plainly to be seen, this comes *from* and leads *to* Hell; and here is to be seen the whole of that Antichristian Policy or sinful Wisdom, that can be found in the *Hearts* and *Lives* of any in the World, all which is to be *overturn'd*.

1 John 2. 16. When the Apostle *John* would set down the Worlds *Cargoe*, all that it could boast of, he says it Consisted of *three* particulars, *the Lust of the Flesh*, and *the Lust of the Eyes*, and *the Pride of Life*; which *three* have their rise from these *three* Powers of Antichrist, and these are their off-spring, which they propagate in all the Earth: Unto these *three* heads of Sin, may all the Corruptions stirring in the hearts of all Flesh be reduc'd; and these *three* seem to be thus under the Conduct of Antichrist; unto the *Dragon* may the *Pride of Life* be well ascrib'd, Pride being the Cause of his Condemnation; The *Beasts* part is the *Lust of the Flesh*, and all that indulge this, shew under whose Banner they Fight; and the *Lust of the Eyes* is that which belongs to the *False-Prophet*, none more indulging a sinful itch of looking into what God hath hid, than those who under a *form* of Godliness deny the *power* thereof; so that we see even in these most prevailing Vices (by which the *first Adam* being tempted in *Paradise* fell, but the *second Adam* tempted in a *Wilderness* overcame; we see here) the *threefold power* of Antichrist, discovering its Self, which must therefore be *overturn'd*, that such hurtful Evils which *Sum* up all the Sin of all Mankind, may no more be found in the World.

Mat. 13.

I might in order to a further discovery of this Mystery of Antichrist, tell you, that the Cause of so many Mens miscarrying in the World, and that where the Seed of the Word of God is sown, it is owing to these *three*, who influence the Hearts of Men so, as that they can bring forth no Fruit to Perfection; our Lord tells us there are *three* sorts of *Unprofitable Ground*, into which let never so much of the good Seed of Gods word be cast, it will turn to no Account; There is *High-way Ground*, and who is it makes this unfruitful, like Satan, that *Dragon*, who picks up the Seed fast as it falls, or treads it to nothing, by the multitude of Evil Suggestions, which he sends crowding
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over the Heart, which on this account is well compar'd to the High-way; The *Stony* Ground is unprofitable; and why? But because the *Beast* or Sensual Things lye so heavy and hard on us, as to prevent the Seed of God's Word from taking such deep root within us, as that it may bring forth Fruit to Life; and does not the *Thorny* Ground prove as unsuccessful? the *false Prophet* sowing so many Suggestions as quite and clean choak the Seed of the Word; These *three* Grounds then, which are descriptive of the Hearts of all that are not in the Interest of Christ, being thus made bare of Good Fruit by the Powers of Antichrist, they must be *turn'd over*, and burnt up, that there may be a Crop in the World for God.

I shall conclude this Head, and shut up these Descriptions, and Illustrations of these Antichristian Enemys that are to be *overturn'd*, by alluding only to that *threefold* Composition of Antichrist of, which we speak in our Catechism, *Money*, *Power*, and *Policy*; These *three* may well be said to take in all those Persons and Things which stand in the way of Christs Kingdom, and which therefore must be *overturn'd*; and these *three* are nearly ally'd unto those *three* we nam'd at first as Heads of Antichrist.

Money is a chief Ingredient in the Composition of the Antichristian Interest; it is by this, they who oppose Christ and his Saints do their Feats, This therefore is call'd (as a Man would call the Devil himself) *the Root of all Evil*, and in many respects it might be made out so to be; This comes under the Cognizance of the *Dragon*, or the Devil, and no wonder, since he causes this to be so much us'd against the Servants of Christ; of the pernicious Consequence of this, the very *Heathens* were so sensible, that they made *Pluto* stand both for the God of *Riches*, and of *Hell*, intimating by having but *one* God for *both*, the near Cognation between these; and our Lord says as much, when he calls Riches by the Name of *Mammon*, saying, we cannot serve both God and *Mammon*.

Power is a Great Support of the Antichristian Interest, and this is much vested in the *Beast*, God himself having suffer'd him, for such a time, to have Power over the Bodies and Estates of his Servants to a great degree.

Policy

Policy is another Prop of the Antichristian Cause, unto which the *false Prophet*, or Corrupt Ecclesiasticks have Exceedingly Contributed ; Upon this *three-legg'd Stool* (if I may use a homely Comparifon) does the whole of the Antichristian Interest fit, which *when* God shall strike down, and *turn over*, as shortly he will do, when he has accomplish'd this *threefold overturning* threatn'd in the Text, *then* shall there be way made for that Kingdom of Christ, and his Saints, of which there is so much said, both in the *Old Testament*, and in the *New*.

Thus have I, in many Particulars, explain'd to you the *second* meaning of the *treble* Repetition of the Word *overturn* : It is to make known to us that *threefold* Subject God will *overturn* ; there are *three* that Constitute Antichrist, *each* of which he will *overturn*, and therefore he says, I will *overturn, overturn, overturn it*, that is, *All* the Antichristian Interest.

Now, that what has been said may be more obvious, and that we may see this *threefold* Head and Body of Antichrist which is to be *overturn'd* in all its Descriptions given to us, I will here draw them up in the order they have been nam'd, so that you may see them as in Line of Battel, *not* in the quality of constant Conquerors over the Saints, against whom they have of a long time prevail'd, *but* as they shall be at last totally *overturn'd*.

A List of the Antichristian Forces which are
to be *overthrown*.

{ 1 2 3 } Overturn.	Dragon	{ Egypt	{ 5	{ 1 City	Wicked one	{ Principalities
	Beast	{ Sodom	{ 6	{ 2 of	Man of Sin	{ Powers
	False Proph'	{ Jerusalem	{ 7	{ 3	Son of Perdit ⁿ	{ Rul ⁿ darkn ⁿ
{ Herod		{ Devilish	{ Pride	{ Life	{ Highway	{ Money
{ Pilate		{ Sensual	{ Lust	{ Flesh	{ Stony	{ Power
{ Jews		{ Earthly	{ Lust	{ Eye	{ Thorny	{ Policy

Here may we take a brief view of the chief Pillars which support the Antichristian Interest, which *when* our Great *Samson* shall have *overturn'd*, as he will do in the Day of his Vengeance, *then* shall they never more be set up unto the prejudice of his Interest, or People in the World.

3dly. I should now have explain'd the *third* meaning of this *treble* threatening, *I will overturn, overturn, overturn it*, and have shown, how it hath a respect to the *threefold Scourge* by which God will *overturn*.

As he will *overturn* at *three Seasons*, that is, in those several Periods or Set-Stages of Time of which we have heard,

And as he will *overturn* those *three Subjects*, or grand Constituent Parts of Antichrist which have been nam'd to us,

So will he *overturn* by *three Scourges*, or ways and means which he hath prepar'd for this very End and Purpose:

By which we are not to understand, as if he would use *one* Scourge only at *one* of those Seasons, or against *one* of those Subjects; no, he will use them *all* in *Every* Season, and against *Each* Subject or Constituent part of Antichrist, tho' *some* may be more seen at some *times*, or more directed against some *parts* of Antichrist, than *others*.

What these *three Scourges* are, the *Names* and *Nature* of them, together with their *use*, I have not time Now to discover to you; least of all to Explain the remaining part of the Text, and therefore I shall here abruptly (that I detain you not too long, and so make a *Fast* of a *Thanksgiving-Day*, I say I shall here abruptly) break off, Referring what rests to be said, to another Season, when I hope to discourse these Things unto our Information and Edification. At present I shall only make a brief *Application* of what has been said, and Conclude.

We have heard what God is doing, and yet further about to do; He hath begun, and he will not altogether withdraw his Hand till he hath made an End of All the Power of Antichrist, He will not cease until he hath *overturn'd, overturn'd, overturn'd it*; What then rests on our part to be done, but to be prepar'd to meet him in the way of those *Judgments* he is bringing on all the Earth, and upon *what* and *whosoever* therein resists his Will, and refuses Obedience to his Word; How we shall be thus getting ready, I shall, God willing, in the *close* of this Subject, set out to you as I am able; at this time let it suffice that I mention *that use* which is most suitable to this Day, and the Occasion of our present Assembling.

God hath been pleas'd to cause us to *see* some, and *hear* more of the *Overturnings* which are now in the World, what
then

then is our present Duty? But to give thanks to his Great Name, for any such appearances as seem to forebode the destruction of Antichrist, and the Exaltation of the Kingdom of Christ; Let us rejoyce in all the *overturnings*, Greater or Lesser, which God gives to his Enemys; *When He makes his Arrows drunk with Blood, (and his Sword devours Flesh) with the Blood of the Slain, and of the Captives, even from the Beginning of Revenges upon the Enemy (when they are but begun.)*

Then, says God, Rejoyce O ye Nations with his People, for that is a Time of Joy to the People of God, in whose Joy the Nations also should Rejoyce, because God will avenge the Blood of his Servants, and will render Vengeance to his Adversarys, and will be Merciful unto his Land, and to his People.

The *overturning* of the Enemys of Godliness is matter of Joy to the Sainrs; *The Righteous shall rejoyce* (says the Psalmist) *when he sees Vengeance Executed upon them*; It is on this account, the Land is this day Expressing their Joy; The whole Nation is now appointed to give Thanks unto God for the *Overthrow* lately given by the Forces of *this Nation*, under the Conduct of their *Heroick General*, unto those Inveterate Enemys of our Country and Religion, The *French*. And surely if Joy is felt in us, and Praise is sung to God for this Defeat on *one* part or Joynt of the Antichristian Force, what Gladness will be conceived, what Gratitude will be exprest, *when* there shall be an *overturning* of *All* the Antichristian powers in the World? *Then* will that *Command* be put in Practice, *Rejoyce over her, thou Heaven, and ye Holy Apostles and Prophets, for God hath Avenged you on Her*; and *then* will that *Epimasion* or Song of Praise be Sung, *Allelujah, Salvation and Glory, and Honour be unto the Lord our God, for True and Righteous are his Judgments, for he hath Judged the great Whore, which did Corrupt the Earth with her Fornication, and hath avenged the Blood of his Servants at her hand, and again they said Allelujah!* which *Glorious Things* and *Joyful Days* the Lord hasten in his due Time, *Amen, and Amen.*

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F I N I S.